



The Power Gifts of the Holy Spirit (1 Corinthians 12: 9-10)

The Gift of Healing

by Denise Dolff M.A

What is the Gift of Healing? It is *the God-given ability to impart Jesus' inherent resurrection power to others, resulting in the supernatural curing of physical deformities, injuries, handicaps, and diseases, without the aid of medical intervention, human skills, or any other natural means.* It is a gift from God through the working of the Holy Spirit and as such, it is a gift that anyone involved in a healing ministry, professional or otherwise, should be open to receive.

Some clarity regarding this charism is important, however. In the first place, this gift is not a "Midas touch" wherein there is an automatic miraculous healing every time the one operating in this gift makes physical contact with a sick or dying person. In fact, touch is not even necessary for the healing to occur. Consider, for example, the woman suffering from hemorrhages for 12 years (Mark 5: 25-34; Luke 8: 43-48; Matthew 9: 20-22). She touched Jesus' garment, but neither she nor Jesus touched each other. Likewise, in Acts 14: 8-10, Paul spoke to the crippled man, but did not touch him, and the man was healed. These examples also illustrate the operation of the Gift of Faith, for both the woman and the crippled man had faith to believe that they could be healed. This

same Gift of Faith is necessary for the one who performs the healing, and can be imparted to the one needing healing, if that individual lacks the faith to believe.

Because the Gift of Healing is a manifestation of the Holy Spirit, it cannot be produced at will. God is still the author of all healing, and it is therefore God's decision as to who will or will not be healed, despite the intercession of the one through whom the gift manifests. Also, although some individuals who operate in the Gift of Healing report a heat or other physical sensation in their hands prior to the healing event, the charism is not the sensation itself. Rather, this experience is the work of the Holy Spirit a) to alert the individual who operates in the gift that God is going to do something and/or b) to increase the faith of the one through whom God is choosing to heal, as healing always manifests in conjunction with faith. But not everyone who operates in this gift experiences such a sensation, and this sensation is not necessary to the gift.

Also, the Gift of Healing should not be confused with the casting out of demons. Consider Luke 9:1 and Mark 6:13. as two



Denise Dolff, ACT President-Elect

scriptural reference which confirm this. It is true that some diseases are caused by demons, and therefore casting them out may be part of the cure, but there is not a demon behind every physical problem.

The Gift of Healing is a tool for evangelization because it points to Jesus (Acts 4:10). Healing is part of the great commission. Jesus empowered his followers to preach the good news, and to heal (Luke 9: 1-2; Mark 16: 15-18). ACT has been specifically called to participate in this holy work. "Redeem, My people, in your hospitals, in your clinics, in your offices. Make them My hospitals, My clinics, My offices. Let Me care for them and bring them health beyond

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healing. Let ME care for YOU, and bring YOU to health, to wholeness, to holiness. Give ME your professional skills, your credentials. Yield them to MY authorization, consecrate them to MY name, for MY glory, and I will be glorified in your healing work.” (Foundational call, 1975). Let us then be desirous of the gift of healing, praying for this gift to manifest in our organization, at our meetings, in our SEW groups, at our retreats and conferences.

Lord, thank you for the gift of ACT, and for all the gifts of the Holy Spirit with which you have endowed our members. Increase our faith. Increase the working of your Holy Spirit within us. As you have called us to be instruments of your healing, strengthen us to move forward in this commission, healing in your name for your glory. Amen.



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From the President

by Father Robert Sears

“Seeing Jesus in the Other.” (Subheading of 2014 San Diego Conference)

We are called as ACT to make our clinics Jesus’ clinics, to make our hospitals Jesus’ hospitals. That seems ever more and more an impossible task. Yet if Jesus is calling for it, nothing is impossible. He has to go ahead of us as the ark of the covenant had to precede Israel through the desert and crossing the Jordan to the Promised Land. Israel had never gone that way before so they were told to keep the ark in sight.

If ACT is to make our hospitals, clinics, and places of healing Jesus’ places, we also have to keep our eyes on Jesus. He called ACT. He knows what He has in mind. “As I have done, you also should do,” He told the disciples after washing their feet. (John 13:15) Those who are sick, poor, or abused are Our Lord’s “little ones,” the poor who are always with us. (John 12:8) They embody Jesus. They serve us by needing our love and Jesus’ love. They serve us by needing us.

Pope Francis washing the feet of ex-prisoners and wayward women is a good example. It is self-giving love that heals, for God IS Self-Giving Love, and we are made in God’s image. To be healed is to be restored in that Image. It is humble, serving love – washing one another’s feet – not lording it over others (as the image of the Doctor as untouchable), but humble service.

The “passing over” from the desert into the Promised Land gives us an example of what is needed. Joshua was told to have twelve men take twelve large stones from the dried up Jordan they were crossing and place them in a circle in the new land. And he took twelve stones and left them in the Jordan to recall God’s miracle. Then he was told, “Every place that the sole of your foot will tread upon I have given you.” (Joshua 1:3) “From this day forward God’s people will fight battles already



Father Robert Sears, ACT President

won.” (Timothy L. Smith, Living into God’s Grand Story: daily reflections on the Exodus) ‘The land is our “secular culture” where it seems the ultimate goal is the idol of “the bottom line.” God’s people are called to “see with new eyes” where everything and everyone is suffused with God’s loving presence, as gift.

The resurrection of Jesus is not simply a personal victory; it effectively raises all humanity and all creation to the inner life of God. Everything is given to us, but we can only get it if we place the sole of our foot on it and claim it, if we make choices in that light. To do that our eyes must be opened. Instead of a raging Jordan, we need to see dry land. Behind the “secular city” we need to see “God’s poor, waiting for love” and Jesus honoring and humbly serving each one who comes to us in need.

Our Conference in San Diego is calling us to that vision – to see Jesus in the Other – other cultures, other life situations. We need to see the other as Jesus for us, being hungry and calling for food – physical and spiritual. It’s what we learn from Pope Francis, who learned from Jesus. ACT is a “little flock” to whom Jesus has given a great commission. Jesus calls us to volunteer for service. May we respond.



ACT International Conference



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Association of Christian Therapists

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DEADLINE: JULY 1, 2014

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Format

Case Study, lit review, theory/theology, research

Clinical Disciplines

Medicine, nursing, counseling, psychotherapy, pastoral care, allied health, health education, healing ministries

Submission

Applications and abstracts (up to 500 words) due **July 1, 2014** to Douglas Schoeninger, PhD at doug661@verizon.net

For complete application details visit
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An Interview with Incoming ACT President Denise Dolff: Part II

(Editor's Note: In the 2014 Spring Issue of InterACT, we interviewed incoming ACT President Denise about her youth years, and her early years as an adult up through her first introduction to ACT)

INTERACT: So between you getting your first job and meeting your husband and the time that you were brought kicking and yelling and screaming to your first ACT conference, what was going on in your spiritual life?

DOLFF: There wasn't really a lot going on in my spiritual life during those early years. After marriage, I was working on—one of the things I didn't say, was that that first year we were married, I was in graduate school. I was full time and my husband had not gone to teacher's training so he was in school full time that year. We were in that era where you got married and lived on love, so to speak—you didn't have a whole lot of change in your pockets. And then shortly after, we moved to Kitchener, Ontario, and then we started our family. So I'm into all the busyness of home, job, family, marriage, whatever... It wasn't like I stopped going to church. But that was at the time, also, of the wonderful changes happening in the Catholic Church where you had the second Vatican Council. And there was this wonderful liberation coming into the Church—liberation in terms of English language and the liturgies themselves being a bit revamped and updating the music with new music—all that kind of thing. And that was wonderful. But certainly, at that time, I was no longer a daily communicant. I was going to church on Sunday and being very busy in between.

About eight or nine years into my marriage, I realized I was kind of growing a bit out of touch with my faith, with changes that were happening in the Church. And I thought, "Okay, the next thing they advertise in the church bulletin about a course that you need to take, or whatever, I better sign up and update myself." As it happened, that course was

called, "You Shall Receive Power," and it was a precursor to, "Life In The Spirit," which didn't exist yet. And I didn't know that's what it was going to be at that time, I was just signing up for the next thing that came along. Well I signed up and got totally blown away. Everything that we talk about, in terms of a "born again" experience—I call it my adult faith conversion. I just came into this powerful personal relationship with Jesus and it changed my life totally and completely—now this was getting into the late '70s—and again that hunger was awakened in me and I started going to prayer groups and teachings and everything that I could get my hands on that was bringing me into a closer relationship with the Lord. Which was how I met the woman, in one of these courses, that wound up bringing me to ACT. So that's where I was in my faith journey at that time.

INTERACT: So how long had you been going to daily mass again when you walked into that first ACT conference?

DOLFF: Probably about one or two years.

INTERACT: And what year was the ACT conference?

DOLFF: It was '85 or '86, I don't remember.

INTERACT: Then what happened between you and ACT?

DOLFF: As I said, I had come home and I knew that I really belonged. The most active part of ACT in my area was



Denise Dolff on her wedding day

in Toronto—I'm living in Waterloo, which is about an hour away—and they're having a monthly meeting. So the best I could do, at that point in time, was go once a month. And I couldn't necessarily make it every month, but I would try to do that as often as possible. And I would say that, probably, it had to be six, seven years—that was my relationship with ACT—until 1992 or '93, the international conference was in Sandy Cove... This is my knowledge of American geography, it's so poor... Was it in Maryland? or Connecticut? or... East Coast, anyway, and it was a drivable distance. Another girlfriend I knew through ACT, we decided to go down and that was my first international conference. It was maybe even eight years into my relationship with ACT. But going to the international conference then was like another awakening and an explosion in my life where, now, I really had to have more of this organization—I really needed to find greater ways of being involved because it was everything that

I was looking for and needing. At that point in time, I had to go into a private practice in my career, and I had done that largely because—having learned about the gifts of the Holy Spirit, and really believing that God had called me into a healing ministry—I needed to be using those gifts of the Holy Spirit. But there are limitations on that when you're in a publicly funded institution. So the only thing that I could really do was go into a private practice, where you have all the freedom to advertise in the way you want to advertise, to pray with clients, and to use the gifts of the Holy Spirit. And I knew that that was the place that God had brought me. God had brought me into ACT to learn how to integrate all of that into my practice. So from that time on, I became much more active within ACT.

INTERACT: That's over twenty years ago?

DOLFF: It is.

INTERACT: Okay, so bring us forward in respect to how you started getting involved with the ACT organization and how you started taking on responsibility. Basically, I want to chart your course to becoming elected president to follow the current president.

DOLFF: Well, after that, I also became more active in the Canadian region and I became the regional coordinator for Canada. And what was happening at that time was that, as ACT was growing and trying to evolve more of a structure and they started more leadership get-togethers—even though, at that time, I was not yet the Canadian coordinator, the Canadian coordinator could not go to some of these meetings and so I was just asked to step in and go. So I went to a few of those and just got involved a little bit more on the leadership team and became regional coordinator in Canada. And I'd actually been on the board before, so after I was regional coordinator in Canada I was elected to the board at that point in time, served three years on the board, from '98 to 2001.

That time in ACT was a very difficult time in ACT's history and, at the leadership lev-

el, things were not as harmonious as they are now. In that period of division among leadership, I actually ended up experiencing some personal wounding that led to a decision—I had served my term—to not run again. So for two, three, or four years was very low-level. I had a lot of friends in ACT and I certainly maintained those friendships, but I wasn't active in any kind of way. And again, the Lord opened the door to go back to a conference. I was going through my own healing. I ended up going to a San Diego conference because of a particular speaker, Richard Rohr—and, again, I was furthering my own healing, but I was very angry with God when I went to that conference. And the reason I was so angry with the Lord was that everything Father Richard Rohr was saying was my journey of my healing experience that the Lord had walked me through! But I had basically walked through it alone, apart from a few good friends from the ACT community. And I come in to this conference and he's talking step-by-step that this is the healing process. And I thought, "God, you could have brought me here without my having to go through all that painful journey all by myself! You could have just done it here in one fell swoop!" You know? But anyway, as much as I say I was angry at God, I was really grateful for that.

INTERACT: You wanna make God laugh, make plans.

DOLFF: That's exactly right. But I didn't feel called to a greater commitment to ACT at that level and God had opened other doors in my life, in terms of ministry.

INTERACT: And when did that San Diego conference happen?

DOLFF: It must have been 2003. And I remember when I came back to that ACT conference and there were a number of people who came up to me—this is really hard for me to say... who welcomed me back, who were aware of what I had experienced, who just loved on me and who were so grateful that I had not severed my relationship with ACT over those earlier experiences. So yeah, I came back. But I



Denise Dolff joins ACT

just kept a very low profile and I did not feel that God was calling me into anything more in ACT. And that was fine, God had opened many doors—I was working in the area of generational healing, I still had my practice, I was doing other things, we had a local SEW group—but not at the international level.

So, to fast-forward to becoming the president-elect—I thought that I was doing a really good job of continuing my relationship with ACT, coming out to the international conferences, enjoying it... but I was basically living under the radar. As I said to Doug Schoeninger—he sent me an email to say that he was going to phone me because my name had come forward as president-elect for ACT. I emailed him back and I said, "I am so glad that you forewarned because, in all honesty, if you had phoned me and asked me, I probably would have fainted on the spot." It would have blown me away because I really thought nobody knew I existed at that sort of a consideration level—and it was not on my radar at all. It was not in terms of any of my hopes or dreams or imaginations or wantings.

So when Doug phoned me and we talked about it, I really had to pray about that because I was of two minds. I'm faithful enough to God or I have a strong enough relationship with God that I know if God

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On Becoming One . . . Violence

By Karen Cichon

Last week there was another horrible killing of a young girl in Chicago. She was a beautiful, bird-like 14 year-old who had been arguing on Facebook with a girlfriend, also 14, who shot her in the back. The gun was provided by her uncle, a paraplegic due to having been shot himself. The irony! Somehow, I could not write this column without speaking of this heart-breaking tragedy. “Forgive them, Father, for they know not what they do . . .”

What do we do with these harsh realities which invade our mainly peaceful existences? Sometimes it seems too much to bear – the careless inhumanity of one beloved child of God perpetrated upon another. It is an assault on our capacity to care; especially when we have so little power to change what seems an ever-worsening situation. One of the brain’s first defenses is to distance us from the situation. This is all too easy when the people involved are of a different race and socioeconomic class than we are. Thinking that way keeps us safe and keeps order in the world. It is about “them,” not “us.”

This separation of ourselves from others who suffer in ways which may be foreign to us is, however, false. That young girl, Endia, and her murderer, are both a part of us. The pain of that is part of the cost of being One. We hold the sin as well as the grace – and we hold it for all of us, not just ourselves or those with whom we identify. Is this not what it means to pick up our cross and follow Jesus? We cannot turn away in disgust or indifference or self-righteousness or anger. We plant ourselves in the ignorance and pettiness and chaos and base emotions of the actions of our brothers and sisters and we suffer with them because WE ARE ONE.

The “becoming one” part of all this is not about our building something that is not there. It is about uncovering what is already and eternally there and bringing it

into the light. It is about assimilating this truth on an ever-deeper level so that its impact transforms us into unconditional lovers of all, becoming “perfect as our heavenly Father is perfect.” (Matthew 5:48)

One of my first thoughts upon hearing of this killing and its context was to think, “What if they had known that they were one with each other?” Who could really kill another if we knew that, deep within? Is this not what Jesus wanted us to witness to? By this shall all know that you are my disciples, if you love one another. (John 13:35) Why is that the case? It is not about affection or duty or a code of behavior. It is about the belief that we are all one in Christ, of the same Essence.

The implications for our lives and our healing work are many. One that is foundational to the process is to own our suffering and to not project our pain onto others. No judging, accusing, or blaming of anyone or any circumstance for the pain or discomfort that I am experiencing. No resentment, bitterness, vindictiveness or retribution. We allow the world and its people to do as they will and we observe and hold the response within ourselves without reacting and hurting another.

This is one of the toughest things asked of us as mature humans who know who we are in Christ. To allow ourselves, by the grace of God and the movement of the Spirit, to suffer gracefully, no matter the circumstances. It doesn’t mean being passive and not responding to injustices that require a response. It does mean learning to bear all the pain that is ours and hold it in love, not putting it onto the many worthy candidates that may appear.

This is something we do for two reasons: to protect the world from the negative energy and harm that reaction would bring; and to allow the pain to transform us into the image of God. We have been shown that we have a God who suffers;



Karen Cichon, PhD

can we do anything less than suffer well in that Name? That is where the alchemy happens: we are transformed from unconsciously human into humans aware of their Divine DNA.

As a therapist, this is also one of the greatest challenges, to move people away from victimhood, with its belief that we are somehow supposed to never have bad things happen to us and, if they do, someone must pay. When one 14 year-old pays with her life because another is miffed over a boy, we are clearly not getting the message across to our children in this culture. Perhaps we can agree to hold this in prayer, to hold the pain caused by the immaturity of our society, and to suffer for its transformation.



Christian Use of the Tongue – Nurturing its Power to Heal

By Renee E. Lavitt

God is concerned with our speech. The Bible is filled with admonitions about how we use this gift—especially in the books of Proverbs and Psalms—all of which are summed up in Proverbs 18:21: “Death and life are in the power of the tongue.” Our words are capable of great good or great harm. If our tongues are submitted to the authority of God, they will bring life, both to others and us.

Lately I’ve been noticing that all too often members of the Christian community fail to recognize the full depth, scope, and seriousness of the biblical teachings on speech. This leaves us vulnerable to disordered patterns of communication. Relationships suffer and conflicts abound as these patterns begin to dominate our conversations. Also, in today’s technological age, it is extremely important to be vigilant about our “electronic” tongues and what we say there as well. Tragic outcomes often result from “carelessly voicing” things on various public electronic media.

We all know that God will hold us accountable for our words, because for the large part, they reflect the condition of our hearts. They are a gauge for measuring the precise temperature of our internal heart disposition. “Out of the abundance of the heart the mouth speaks.” Our lives are guided by what we think and what we say—expressions of faith, joy, and love as well as their polar opposites. The words of our lips become translated into habits. Uplifting or unrighteous speech has consequences not only for the speaker, but also for those who hear it and for those who are spoken about. Paul tells us that our speech should benefit those who hear us: “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.”



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(Ephesians 4:29) Our words can have a great positive impact on others’ lives, increasing their faith, securing hope in God’s promises, and building up self-esteem. Scripture also teaches that our words can cause destruction: “A man who bears false witness against his neighbor is like a war club, or a sword, or a sharp arrow.” (Proverbs 25:18, 11:9) Our words can rob someone of his or her good reputation, steal away their trust in others, and undermine faith, hope, and love. We can set brother against brother and sister against sister.

Scripture takes verbal aggression as seriously as physical aggression. Consider this passage from Sirach 28:17: “The blow of a whip raises a welt, but a blow of the tongue crushes the bones.”

Verbal aggression is **all** speech used with the intent of harming another. Scripture teaches about five main types of verbal aggression:

1. Reviling: Insulting and hurling verbal abuse at another. (Exodus 22:28, 1Corinthians 5:11, 6:9-10)

2. Cursing: Calling upon supernatural power to bring harm to another. (Exodus 21:17, 22:28, Leviticus 19:14)
3. Guile: Using deceitful and misleading words to cloak malicious intentions. (Psalm 10:7, 52:1-4, 101:5-7, Romans 1:29-31, 1Peter 2:1, 2:22-23, 3:9-10)
4. False witness: Testifying to another’s harm falsely in a court of law. (Exodus 23:16; Proverbs 19:5, 9, 25:18)
5. Slander: Speaking evil of another, usually to a third party. (Exodus 23:1-3; Leviticus 19:16; Numbers 12:1-3, 8, James 4:11-12, 1Peter 2:1)

These are all ways of using our speech to damage another’s reputation, break their confidence, and even cause them material loss. Each act of verbal aggression ruptures personal relationships and leads to mistrust, malice, and resentment.

Bridling the tongue:

Our words can impart life rather than death; can be instruments of healing or a tool of construction. Three fundamental elements in the effective use of any instrument or tool are:

1. Mastery over it, so it serves us as we wish.
2. Clear vision of the goal we are trying to achieve, and the work we want to do with the tool.
3. Know how to use the tool to reach the goal we are seeking.

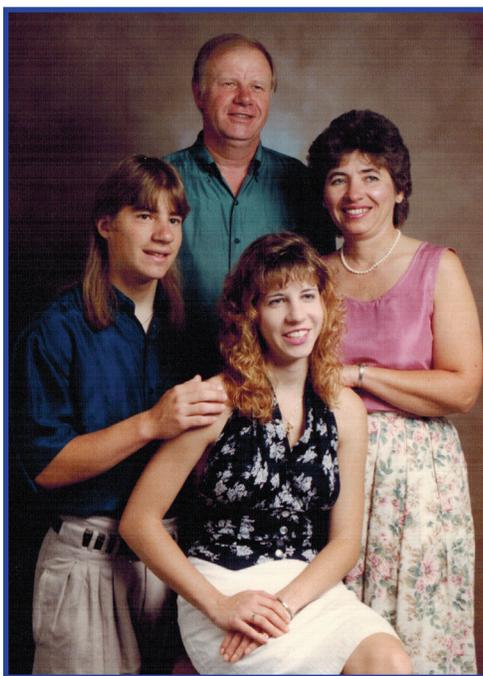
The goal of our speech is edification (building up) and the honor and glory of God:

“Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear.” (Ephesians 4:29)

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is asking me to do something, God is asking me to do something. So how are you gonna say no? You don't say "no" to God! But I also had a strong enough relationship with God to say, "Are you crazy? What are you thinking? And don't you know I have my life planned out for the next several years and this is not part of it?" But what I said to Doug was, "If I accept, I want to be able to accept not just because God is asking me. I can definitely accept in obedience, but I want this to be a heart decision. I want this to be a decision where I'm committed and I want to be there. Not because I'm obliged to do it." So first I asked my husband and I thought that he was going to say, "One more thing in your life? You're already so busy? What are you thinking of?" But he listened and he said, "Well I'm not surprised. I knew they'd be coming back to you." Then it was kind of like, "Oh shoot."

So then I asked three friends to discern whether this was God or whether this was just—they need a live body in this position and they happened to come up with my name. Two of the three that I took it to, I hadn't even got the sentence out of my mouth saying, "There's something I want you to pray and discern about." Two of them immediately said, "I know what it is. God just told me that they're asking you to become president of ACT. God is saying, 'Yes.'" And I'm thinking, 'Oh shoot.' But I said I would ask three people. So I asked the third person and she prayed about it and she said, "I don't get a clarity, but what I do know is that you should put your name forward and if you're elected, then that's God saying, 'Yes.'" So then again I prayed about it so that my heart could be in that place and when I felt that it was, then I responded. This was in Spring of 2012. So then we had the election—end of March, beginning of April—and I don't hear the results. And the interesting part about it was, I asked Doug, "Who else is running?" And he told me it was Gloria Tipton. And I said, "That's amazing, because as I was thinking about it"—when I knew he was going to phone me because he had



Denise Dolff as a parent of teens

emailed me—"I was thinking about who would make a good president for ACT. And the person I could think of was Gloria Tipton, I think she's the person that really should be." So I find out we're gonna be on the ballot together and that's good because I have every confidence in Gloria and I think that she's going to be a great vice president, president, whatever. And then I don't hear. I know the election is finished and I don't hear and this is getting into May. So I'm thinking, inevitably, that I didn't get elected and Gloria did and they're just ascertaining that she's fully willing to move into the situation before they call me and tell me and that's fine, good, my life can go on. (laughs) I then got the call, middle of May sometime.

INTERACT: So you assume the presidency when Father Bob turns in his badge?

DOLFF: That's correct.

INTERACT: So he's just finished his first year and has one more to go and then has the option to say, "I want to do this some more"?

DOLFF: He will finish the two years and then he moves into past-presidency; he doesn't have the option to stay. That'll be a year from now, at the international con-

ference. The year-end of service is always at the international conference.

INTERACT: What do you think you want to do as president, as you sit here today?

DOLFF: One of the things I see beginning to happen, and that I would really like to encourage and foster more of, is coming back into a greater unity in prayer in the organization. If I would look at our evolution, our history—ACT's—we came from being a charismatic community to recognizing that this was also about who we are as professionals and have really begun addressing that aspect of our identity. And while we still hold prayer up there, there are some practices, such as praying for each other every day, such as building a strong retreat component into our international identity, that I think have taken a little bit of a back seat. And I don't mean that we're neglecting that or that we're not doing it, but it feels to me like one of the swings of the pendulum where you can have difficulty finding the correct balance. And I do think that we're looking at that and we're really working toward a good balance, but the other part of that is in developing some of our professional identity, I think part of what we did in that was look inward to build ourselves up and what we need to do more of is look outward. That is our vision, to redeem God's people—in the hospitals, in the clinics—and that inevitably involves going out. One of my goals is working toward that better balance of knowing how we need to take care of ourselves, looking inward, but recognizing how we need to be moving out as well.

INTERACT: Is there anything about your relationship to ACT and who you are and what you feel like you would like to accomplish as ACT President that I haven't asked you about that you would like to have included in this piece?

DOLFF: We have to answer some questions when our name is put forward on the nomination ballot and—I can't remember the questions specifically, but one was something like, "What are the unique gifts that you bring to ACT?" What I said

was, “My unique gift is the uniqueness of who I am, which is not really different than the uniqueness of who you are or who anybody else in ACT is because we are all unique in our own way.” I really do not see myself as more gifted or more competent or better in any way, or more skilled in any way, than anybody else in ACT. My skills and experience might be in a different place than somebody else, but I really believe that God has called all of us here and each one of us brings a uniqueness and an importance to the organization. My coming into the vice presidency, and the presidency, is not about me being more gifted in any kind of a way—it’s just about God asking me at this point in time to use my gifts for ACT. And that’s what I would really like to see for everyone in ACT, that everyone within ACT, that every member of ACT, would understand that about themselves; that each one is here because God has called them here and has given them gifts to be here, and has given gifts that are important to ACT at whatever level they’re functioning in, in their membership—whether it’s a leadership level or a participation level—everyone is capable of the leadership ability and everybody’s gifts need to be recognized and utilized. That’s how we need to function as an organization because that’s what gives us life and vitality—an ability to come together and learn from each other and be blessed by each other. I want to move out from here, knowing that we’re covering each other’s backs, and that we can go wherever God is sending each of us to go, knowing that we’re still one as a body and as a community and that we, as a community, are influencing the health care systems and working for our clients and bringing healing and wholeness into God’s Kingdom.



Weeping Pine

You’re like an injured pine

standing tall in a crowded forest
honey colored sap for tears

I’ve passed you by without notice
many times before

living on the edge
a corner beggar
with an outstretched hand

I’ve made you invisible
refused to look you in the eye

Now, informed by love
I’m brave enough

to gaze upon your wounded heart
your hidden scars

and see reflections of us all
imperfect and beautiful

transformed by love

Jean E. Taddonio

Rainbow Love

You restore my lands
soothe me with your love
Your never-forget-you kind
of love

You amaze me with your
grace
setting a rainbow before me
on a stormy day

When I was shaken and
unsure
a suffering heart, You lifted
me
with greening Spring

which could only happen
after rains flowed
past the doubting droughts

You restore my faith
In the persistence of Your
love
knowing You wrote the story

And believing once again
You will never let go
the hold you have on me

I am, after all, engraved
in the palms of your
holy, out-stretched hands

Jean E. Taddonio

continued from page 7

A tongue seasoned with grace uses kind and favorable words that show affection and concern. They are positive and constructive, strengthen relationships and trust.

Five characteristics of gracious speech:

1. Expresses praise – directly and before others – instills confidence and strengthens individuals.
2. Correcting another with meekness.
3. Communicating faith and joy.
4. Promotes peace and patience, slows anger and defensiveness.
5. Shows courtesy: listens attentively when others are speaking, doesn’t interrupt, is interested in others.

And if our tongue is busy glorifying God—praising Him, thanking Him, calling upon Him, proclaiming His glory to others—our goal will be met.

“Set a guard over my mouth, O Lord, keep watch over the door of my lips!”
(Psalm 141)



A Call to Dialogue

by Douglas Schoeninger, PhD,
Chair, the ACT Ecumenical Relations Sub-Committee of the Spiritual Life Committee

ACT's Ecumenical Relations Sub-Committee of the Spiritual Life Committee (SLC-ERC) wants to draw members into an active interchange regarding views we may have been holding back, for fear of offending those of other faith traditions. We think Jesus wants us to talk about what is important to us to help us love more widely and become open to dialogue. Ask yourself: What does Christ want me to share with ACT? What do I want ACT to be? What is my particular gift for ACT? We wanted to work those views into a series of columns for InterACT, and invite responses dealing with such things as: What is the gift for ACT that I hear in this presentation? Where does it pinch me (i.e., cause resistance in me)? How might Jesus want me to respond to my resistance? We introduce the sharing with the three rules for ethical engagement we use in Board meetings:

1. Respond to the ideas of others by first crediting the person and some aspect of his/her idea, expressing what you value in their expression before you introduce what you would do or say differently. By first crediting the other, we show we are open to integrating their "value" in our own proposal. This furthers creativity.
2. Turn complaints or criticisms into proposals. Make input to others in the form of what you would like to say or see accomplished and why.
3. When someone expresses a criticism or complaint ask her/him to turn it into a suggestion or proposal. "What would you like to see done or accomplished?"

In this issue I share with you my experience with the words/concept "being saved." Here I am bringing forth to you a region of my faith experience that is very significant to me and difficult for me to express, both because it is not easy to articulate and because I am apprehensive about how I will be heard.

Through ACT members sharing our faith experiences in this forum, we hope to enlarge and deepen our dialogue with each other within ACT on matters of faith.

Thus we encourage you to respond with your experience, your faith stories, your understandings and convictions. Respond through the InterACT blog, by e-mailing the editor Mike MacCarthy (mmmwrtes@san.rr.com) or by e-mailing me, Doug Schoeninger, at doug661@verizon.net.

On Being Saved

by Douglas Schoeninger, PhD



I grew up in a family inclusive of Baptist Christians, Pentecostal Christians, and avowed atheists.

This multi-faith context existed in my mother's family, among herself and her siblings. Between my parents, my mother was the communicator of faith, the one who put words to it, although not many words. My father was church committed and involved. I would have called him a practical member. Faith questions seemed to bother him.

Later in life he would tell me, "Jesus dying for my sins just doesn't make sense to me. I've never done anything that bad." Of course in his own mind he hadn't. After

all, his father committed suicide when he was seven. He was owed. How could he be guilty? [Or was he just so filled with overpowering false guilt, "What did I do to make dad kill himself?" that he was barricaded from feeling guilt? I experienced him as more destructively entitled, "I am owed and my children should parent me." He was most irritated by my opening to the Holy Spirit. That just agitated him. Too close, I guess. "How dare you claim an intimacy with God when I have been abandoned?"]

However that is something of a side trail in this brief faith foray into the meaning of being saved. Back to Mother and her siblings.

Mother, on the other hand, felt her faith in Jesus deeply. How did I know? Well, when I returned from my freshman year in college and was questioning everything, including the reality of God, she was shaken. I remember her backing up to the wall looking very frightened. I imagine that she wanted to talk with me and reason with me but she could not. She was emotionally frozen. Interestingly I never interpreted this as a matter of her concern for my eternal salvation. Rather I saw her fear as more existential, afraid I would lose the ground I needed to live well. Her fear taught me "on whom she depended."

Now to a pivotal moment in my relationship with being saved. I was 17 and at church (American Baptist) one Sunday night. I found my mother in the chapel praying. I guess I was looking for her as my evening youth event had finished and I was ready to return home. She looked distressed and I asked her "about what?"

She then unfolded for me the drama occurring at her sister's house. Her mother, my GM, was dying from cancer there. That I knew. "B her brother, the Pentecostal Christian is trying to convince mother to say the sinner's prayer. He doesn't think that she is saved and is afraid that she is going to hell. He is urging her to confess her faith in Jesus before she dies. She won't do it and he is getting more insistent." "Good smart stubborn woman she is," I am thinking. I knew of

her faith in Jesus from conversations with her when she stayed with us. However, for good reason, she kept her faith quiet unless there was a genuine conversation to be had. My mother had no problem with this, but was horrified with her brother's pressuring their mother and doubly troubled that this was occurring in her atheist sister's home. Aunt G was furious and mom felt caught between. No wonder I have always felt injured by the question, "Are you saved?"

Later in life Uncle B told me, "I had a dream in which God showed me that my mother is just fine. She is at home with Him. And my father too." I remember my response. I was so happy that he was open to being changed. I felt relieved, "I can talk to this man."

"There are many Christians who are moved by love and care for the poor and put their lives on the line for peace."

I am not sure how his father, my GF, expressed his faith. I do know that he was troubled about how Christians behaved. He was one of the first to join the early railroad workers union and was blackballed from employment the rest of his life. Christians did not help. "They don't seem to be around when justice is at stake. Just wound up with wealth." I knew where he stood on that. He died when I was seven.

So who is saved and what is one saved from and for? Most of the uses of this term that I heard as a child had to do with inclusion and exclusion, who was going to heaven and who was going to hell. What about right now? Who lives saved?

Well, in my family, no question, my atheist Aunt is most alive, full of joy, committed to the downtrodden and to just relating, tolerant of differences, deeply respectful of persons, treats all life as sacred. So

there. Explain that. She and her children, my cousins, say simply, "If God were real then Christians would behave that way." As nearly as I can tell, what they mean is, we experience Christians as judgmental, exclusive, intolerant, concerned with their own welfare and future, and believing in war ... In other words, where is love?

Now I point out to them, "There are many Christians who are moved by love and care for the poor and put their lives on the line for peace." And I ask them, "Do you really believe that what you value, the way you care for others, is really only transitory and has no ultimate value? Do you really believe there is no eternal ground that you stand on?" I know that I can have a real mutually respectful dialogue with them.

My Aunt and cousins have taught me, in the mystery and complexity of human consciousness, that some live closer to God by professing atheism, simply because they are refusing a God they see others worshipping, a God who judges and excludes and...

I continue to tell them of the Jesus I know, the Love I experience. At the same time I see that they are attracted to love and seek to live from that pulse.

Who is saved? And saved from what and for what? From hate and to love? Who lives saved, now?

As Paul says in Romans 2:14-16 (The Message)

"When outsiders who have never heard of God's law follow it more or less by instinct, they confirm its truth by their obedience. They show that God's law is not something alien, imposed on us from without, but woven into the very fabric of our creation. There is something deep within them that echoes God's yes and no, right and wrong. Their response to God's yes and no will become public knowledge on that day God makes his final decision about every man and woman. The Message from God that I proclaim through Jesus Christ takes into account all of these differences."

Bio: Douglas W. Schoeninger, Ph.D. is a clinical psychologist and President of the Institute for Christian Healing in West Chester, PA. He grew up in the American Baptist Church and joined a Presbyterian congregation in 1972, where he was introduced to the baptism of the Holy Spirit and healing prayer. His private psychotherapy practice integrates spirituality and prayer as healing resources and is focused on the healing of persons and relationships within an intergenerational perspective. He graduated from the University of Wisconsin with a PhD in clinical psychology in 1965. Doug studied Client-Centered Therapy with Carl Rogers, has extensive training in Contextual Family Therapy with Ivan Nagy and Barbara Krasner, and worked for years with Kenneth McAll in the field of family tree healing. He has been a member of the Association of Christian Therapists (ACT) since 1977, over the years serving as editor of The Journal of Christian Healing, Chair of the Spiritual Life Committee, Chair of the Governance Council, and interim Coordinator of Region 3 and ACT President. He currently coordinates the work of the ACT Healing Manual Team, edits The Journal of Christian Healing and Chairs the ACT Communications and Publications Committee.



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Fibromyositis – The Challenge – The Healing

by Ginny Antaya

THE CHALLENGE:

FIBROMYOSITIS is chronic muscle and joint pain. I was 12 years old when Rheumatic Fever ignited this disease in my body. It is an invisible torment and hidden pain no one else except a fellow sufferer can identify with or understand. People misunderstand your outward appearance and conclude that “There is nothing wrong with you,” “You look fine and healthy,” “It’s all in your head,” “You are looking for sympathy and attention.”

We all have varying emotions when in pain. Mostly we want to reject pain and consider it our greatest enemy in a war that seemingly cannot be won. Medications are temporary. Desperation grips us in hopeless battles. Acceptance is almost an impossible dream!

“Your loving kindness is before my eyes” (Psalm 26:3)

I took this Scripture quite literally and began to acknowledge the parts of my hurting body and decided to treat them with kindness as a Mother would a suffering child. I began to speak verbally to my knee in pain or aching fingers, back and legs, with sympathy and hope.

“If one part suffers, all parts suffer with it.” (1 Cor 12:26)

My body began to respond to the mysterious ways the Mind, Body, and Spirit can work together. Asking for the grace of acceptance, new attitudes, and surrendering all to God brought forth an unexpected joy into my whole being. I began to understand what it means to offer my pain in union with Christ on the Cross. I never felt closer to my Savior than during those times. The pain became more tolerable as it was given purpose.

“I will lead her into the desert and speak to her heart” (Hosea 2:14)

In 1972, after twenty years of suffering with this disease, our family moved from Massachusetts to Phoenix, Arizona. We hoped a hot climate would provide relief in a new environment. I discovered that the gift of the desert climate is conducive to deep reflection. I came into a place of recognizing a conflict within. I could not resolve the questions that persisted. Jesus healed so many as recorded in the Scriptures. Why would He not heal ME?

My life began to change with regular prayer and the experience of the effects of the Holy Spirit in my life.

During the next three years, I was introduced to healing ministry through Charismatic Renewal. My life began to change with regular prayer and the experience of the effects of the Holy Spirit in my life. Prayer for Inner Healing, Healing of Memories, and the glorious early days of the Renewal were most cherished.

“I will trust the mercy of God forever” (Psalm 52:8)

In May of 1975, during our weekly Rosary and Prayer Meeting one Thursday evening, while kneeling in prayer and reciting the fourth decade of the Rosary--The Presentation of the Lord in the Temple--an unforgettable deep heat settled on my head and ever so slowly saturated my whole body right down to my toes. An



Ginny Antaya, Associate Member of ACT, the founder of the Mercy of God Prayer Center in Austin, Texas and the Vice-President of Our Lady of Guadalupe Prayer Centers, Int.

incredible peace filled my soul along with a love I can never forget! The pain, inflammation, and other symptoms left me immediately and have never returned to this day in the year 2014!

WHAT DID GOD HAVE IN MIND FOR US NEXT?

My husband was offered a job working for Motorola in Austin, Texas. The Lord launched us into Healing Ministry which has been our lifelong mission. In 1981, we helped to establish the Society of Prayer Centers of Our Lady of Guadalupe, International, consisting of fourteen Prayer Centers focused on the Ignatian Exercises and healing ministries. As the Mercy of God Prayer Center, it has been our joy to serve the Catholic Diocese of Austin, Texas for the past thirty-nine years.

THANKS BE TO GOD FOR THIS PRIVILEGE!

GINNY ANTAYA is an Associate Member of ACT, Founder of Mercy of God Prayer Center in Austin, Texas, and Vice President of Society of Prayer Centers of Our Lady of Guadalupe, Int.



The Holy Spirit in Clinical Practice: Generational healing prayers for the consequences of closing a state mental hospital

by Douglas Schoeninger, PhD

In the following illustration, the persons engaged in the healing process are addressing events and consequences with which they were directly involved. The participants are concerned to heal their own histories and the history of the institution and state of which they were and are a part. They are especially burdened for the peace of those mentally ill who died through suicide on the streets of the city and who were buried without the presence of family and friends and without requiem prayers. They are also in earnest for their own families, spouses, children, and grandchildren, hoping for their freedom from suffering the effects of these burdens.

John called a psychologist's office for help. He had been referred to this particular psychologist by a friend who had benefitted from his help. In particular, he was searching for help from a Christian psychotherapist who would pray for healing in the context of therapy. John was besieged by unrelenting anxiety, night terrors, and nightmares. These only intensified as sleep deprivation mounted. He was concerned about the effects of his sleep deprivation and anxiety on his wife and son. "I hate the way I am so tired and pre-occupied in the evening after work. I want to enjoy them." The therapist followed his usual pattern of inquiring of John's childhood, assuming that his anxieties had root in his early family life. John reported that his father had been physically abusive, taking the belt to him frequently, "for no reason at all." Curious as to the meaning of that phrase, the therapist inquired, "What do you mean by 'no reason at all?'" John replied, "My father would become angry and take out his belt and I had no idea what I had done. Mom would try to intervene. That just made things worse. He would just lash me harder and longer. I never knew what I had done." At this point the therapist assumed they were getting to the root of his anxiety and



night terrors. However, when he began to ask about the terrors, the focus shifted markedly. "I am haunted by the homeless on the streets of the city." This was not simply symbolic of his childhood feelings of homelessness, no place to rest. For several years John had spent his nights searching for certain homeless persons on the streets of the city and spending time with them. He continued, "I followed them all the way to the morgue." Now, at night, they haunted him. He could not get them out of his mind. They visited him in his night terrors, as if wandering 'homeless' in the next life. John then unfolded his story. "I was an orderly at the state hospital. Because I related well to the patients and they trusted me, they would seek me out and talk to me. The treating psychiatrist incorporated me into his treatment team. I would be part of his sessions with certain patients and follow his assignments to spend time with them on the floor. With the advent of new medications and the community mental health movement, the state decided to close the hospital and move the patients to rooms in the city. They were then to report to a community mental health clinic for psychotherapy, medication evaluation and

prescriptions, occupational therapy, etc. I and other orderlies were assigned the task of tying the patients to their mattress, loading them into a van, driving them into the city, carrying them into their room, and untying them. Then we would give them a paper with instructions and explain to them what they were to do. Many of these patients had been in the hospital for 10 – 20 years. They had no idea how to navigate the outside world. They became homeless street people. I knew them, so I spent nights tracking them down on the streets of the city, making sure they were fed and warm. I was devastated by what we--I--had done. Many committed suicide, jumping from the bridges. Others simply died on the streets. I followed them all the way to the morgue and prayed for them there. There were no requiem or memorial services. I can't get them out of my mind. They haunt me as if wandering and directionless. They seem to be asking me for help and I don't know what to do."

***"I will listen to
what you lead me
to do and I will
join with others to
do it."***

The therapist was moved. He prayed for direction with John. They shared what they sensed in prayer. The therapist felt instructed to help John arrange a requiem service. John felt urged to contact the other orderlies who had been involved in removing the patients to rooming houses and to invite them to participate.

Continued on next page

continued from previous page

He was able to reach five of them and they eagerly agreed to participate. They all reported to him their remorse and anxiety regarding what had been done and what had happened to these souls. Next John searched for a priest from his church to celebrate the requiem service. "I have asked every priest I know and trust and no one will agree to do this. I am not sure what to do." The therapist responded, "Look, if you cannot find a celebrant, I will lead the service. We can do this together. Are you willing to go ahead this way? Check with the others to see if they are willing." The therapist was amazed that all agreed, given that most were of Christian liturgical traditions, Catholic and Episcopalian, and the requiem service would include Holy Communion. He himself was Christian and nondenominational and had led such services before.

Listening to each other and hearing their common distress seemed to cement the group, giving a sense of, "We are doing this together."

The chapel at the former state hospital was still open and used by an addictions treatment program. John obtained permission from the program for use of the chapel for the service.

A Saturday morning was scheduled, 9 AM – 12 noon, allowing enough time to reconnect with the events in focus and with each other, and to listen well. Seven gathered: John, the five others, and the therapist. They began with a prayer seeking God's presence, leading, and blessings. After a brief few minutes of quiet, they each introduced themselves and shared one at a time the nature of their prior job at the hospital, their experience of transporting the patients, and the grief,

remorse, and anxiety they carried. They were all very aware of the impact of those events on their current lives, the history of the removal of the patients to rooming houses in the city, and the closing of the hospital. As they each spoke their experience, additional memories poured forth from the others.

Listening to each other and hearing their common distress seemed to cement the group, giving a sense of, "We are doing this together." Bonds from their years of working together were being rekindled. "Remember when you..." "We used to..." All reported the loneliness in carrying this pain. Several found it difficult to tell their stories in their current worlds, as friends and family seemed uncomfortable with their pain and with hearing of the terrors the patients experienced and were tired of hearing it. "My wife says, 'Enough, let it go!' But I haven't been able to. I hate burdening her and my kids are too young for this."

To a person, they were angry with state legislators and bureaucrats who had conceived the scheme and carried it out from a distance, without coming close to experience the actual unintended consequences. "The new medications were expected to be magic." "How were these former patients going to get themselves to the clinics when they had been institutionalized for years and were habitually passive?" "I felt like a murderer taking them to their execution."

The therapist then led them through the actions of seeking God's heart, confessing, forgiving and asking forgiveness, and repenting. Because the whole liturgy was engaged in the context of prayer, much had been confessed during the time of speaking to each other what each had suffered and experienced. Yet explicitly naming and beginning a time of confession helped each focus on what now seemed most important to them and to speak to God. After a prayer for opening to God's heart in all matters being examined, the therapist initiated a time of confession.

Confession

"Lord I need to tell you that I did this and

hated doing it at the time. I was so used to following orders. I just didn't see a way out. I believed my job was at stake. Yet I was losing my job anyway. The hospital was closing. I now can feel how trapped I was between compassion for the patients and my responsibility for my wife and kids. I was hard-working and dutiful like my mom and dad."

"I feel empowered to speak up. Those guilt feelings are not so strong..."

"I am so angry with the state government, those who conceived this and enforced this process. There had to be a better way. Patients were not screened well as to their actual capabilities. There were no gradual steps of preparation and training for them."

"I am grateful to the administrators and psychiatrists who fought this and the way it was done. They tried and were overridden."

"I dream about the patients who have died. They haunt me. I want to help them. They look so lost and confused. And I feel responsible. What we did put them there."

Forgiveness

"Lord forgive me, forgive us, all of us, top to bottom, for placing these patients in a situation they could not handle. Inexcusable. I am so sorry! I was so scared myself. I didn't object."

"Alex (one of the patients who committed suicide), I am so sorry for what was done to you, what I did to you. I saw how you were when I tied you to that mattress, when I left you in that room in the city. God please forgive me. Alex, I ask your forgiveness. Lord please take Alex to be with you. Give him your peace."

"Jesus I have been so angry with the state legislators and bureaucrats, for their ignorance and money focus. I realize that many felt caught as well, doing what they were told to do. But others conceived this

scheme. They imagined that this would work--that patients could handle this 'if they wanted to.' Lord forgive them, for they did not really know what they were doing. I choose to forgive them. I don't feel like it, but I will get there with your help."

"Lord Jesus, forgive the family members of these patients who stopped visiting them and treated them as no longer existing. I imagine their shame and ask for their care as well. And forgive those therapists who failed to reach out to the patients' families and include them in treatment."

Repentance

"I will no longer be silent about what happened. I will do what I can to voice the real needs of those severely mentally ill. I will listen to what you lead me to do and I will join with others to do it."

"Lord, I didn't realize that I could pray for these souls, that I could ask them for forgiveness, that I could ask you to meet them and bring them 'home.' I will continue to pray specifically for Joe and Gina and Rick. I will not let my anxieties go undefined and remained unfocused."

"I will speak where I can to what happened and I will pray for state legislators and mental health administrators and professionals. I know what they have to deal with and I can identify with them in their work. Lord, have mercy. Teach us--teach them--your ways."

Remarkably all shared a feeling of peace and rest, as if a burden had been lifted.

The therapist then led the group in the Holy Communion prayers. Together they prayed for the consecration of the elements, bread and wine, that they become the body and blood of Jesus. The therapist spoke of the body of Jesus broken for the healing of all wounds, their wounds, the wounds of the patients, the

wounds of those who ran the systems and passed the legislation. He spoke of the blood of Jesus as cleansing all of our sin and flowing through all of the events being recounted and the systems in focus to free them of all evil and bondage to destructive and hurtful patterns.

Rebuking Evil

After all had received communion, the therapist then prayed a binding and rebuking of evil from all of these events, from each person present and their families, from the political and mental health systems involved, and from the rooms, streets, and bridges in the city where these patients had lived and died. Several others added their own binding prayers to these.

"Lord Jesus, in your name, I bind all evil spirits from my house and home, and from my family, especially my children. I bind all spirits of anxiety and guilt from myself and my wife and children and send them to the foot of the cross of Jesus."

Prayers for Healing

After communion, the therapist invited those present to sit in silence for a time and inwardly imagine what Jesus was doing, His healing touch, wherever their imagination took them, asking the Holy Spirit to lead. Then he prayed a general healing prayer for those patients who had died or for those who were still homeless on the streets of the city, for the healing of the guilt and anxiety carried by those present and their fellow orderlies and other hospital personnel who had been involved, and for all legislators, state bureaucrats, those who had conceived the plan and administered its implementation.

After voicing their own requests for healing, an hour was spent simply sharing what had been experienced. Remarkably all shared a feeling of peace and rest, as if a burden had been lifted. "I feel free. The anxiety is gone. I can see Alex with Jesus. He looks peaceful and happy."

"I am so happy that Joe and Gina are home with Jesus. I see that they are okay."

"I feel empowered to speak up. Those guilt feelings are not so strong. Seems like

we have really done something here."

"I am remembering some good times, when Rick and Alice would talk to me, even laugh, when they had moments of sanity, clear thinking, and would share their deeper thoughts and feelings with me."

"I am so happy that we did this. I want to stay in touch. I would like to pray and see what else the Lord would want us to do. No pressure, just a desire."

"I do feel better, relieved, but still have some fear and guilt. More to work through."

"I am so happy that we did this. I want to stay in touch. I would like to pray and see what else the Lord would want us to do. No pressure, just a desire."

Ongoing reconciling actions: Several in the group voiced their desire to stay connected and to meet again to pray. All committed to continue to pray, seeking God's leading as to next steps.

John continued in therapy for a month and then concluded. At that time he had no further night terrors and felt at peace and free from the anxieties that had brought him to therapy.

The therapist called John 6 months later to see how he was doing. He reported no reoccurrence of haunting nightmares or intense anxiety. And he said that the others he had been in contact with continued to enjoy the peace and freedom gained that day.



Our Joyful Dreams

by E. James Wilder, Ph.D.

Hope deferred makes the heart sick, But when the desire comes, it is a tree of life.

Proverbs 13:12 NKJV

As a child I read books about scientists who changed the world. Like Antonie van Leeuwenhoek, the Mayo brothers, Marie Curie, and Oliver Sacks, I wanted to find the cure for something when I grew up. I was inspired by Louis Pasteur finding a vaccination for anthrax and a way to make milk safe. By age ten, studying medicine seemed like the road to my dreams, but it did not turn out that way. God gives children these dreams, but we color in how dreams will be realized from whatever elements are available to our young imaginations.

My mother taught literacy in a remote village in the high Andes. One little boy she taught to read became an internationally known heart surgeon. We love stories like that because we all dream about making a difference. We all dream of making the world a better place, teaching the world to sing, or read, or smile again. We all dream of a world where whatever matters most to us will grow and spread. Singers want to teach the world to sing and dancers want everyone to dance. No one joins an organization like ACT without a dream for the world.

As we live with desires, two problems will inevitably emerge. First, we will dream of how our desires will be fulfilled – a childhood fantasy that will not match reality and therefore never come true. Second, whatever is most important about us will always be the source of the deepest pain in our lives. When these two factors combine, our heart dream usually becomes the most painful and discouraging aspect of our lives. Here is where the trouble starts and we get discouraged, cynical, or practical. Eventually we forget our dream because we get busy doing something practical and necessary. I am convinced that the major plan of intelligent evil in

this world is to make the road to our dream painful so we will give up.

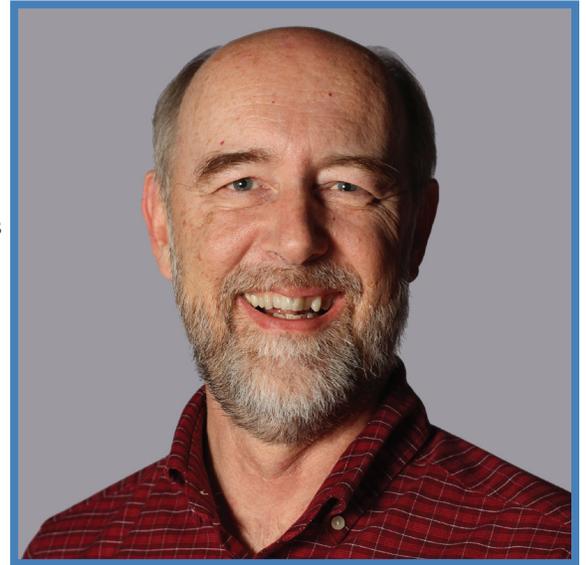
Some examples of how what matters most becomes our deepest pain are these: kind souls are most wounded by unkindness, lovers are wounded by rejection, surgeons trained to save lives watch patients die on the table, therapists face suicides and lawsuits from someone who did not pay for half of what he or she was given. In the process, our dreams become more realistic – or so we are prone to think. But the proverb is true, “hope deferred makes the heart sick.” None of us has completely escaped the illness.

The Psalmist says, “*Delight yourself also in the LORD, And He shall give you the desires of your heart.*” Psalms 37:4 NKJV.

Let us look at my dream again. I was still dreaming of finding cures when, at age 19, I witnessed my first divine healing of trauma and switched my major from biology to psychology hoping to study what I had just witnessed. Soon after, Walter Trobisch encouraged me to go to graduate school so I might work with him, but he died while I was working on my Ph.D. By now all hope of finding cures to some disease were lost as I raised children, paid student loans, and worked on my profession.

I wanted to help people become resilient folk who were glad to be alive.

I grew to understand divine healing during my supervision with Jane Willard at Shepherd’s House. By now, my dream seemed silly and far away – lost when I had turned



Reverend James E. Wilder has an MA in Theology and a Ph.D. in Clinical Psychology. Since 1996, he has served as Executive Director of Shepherd’s House Ministries, Van Nuys & Pasadena, CA/ Peoria, IL. He can be reached at jimmwilder@gmail.com

from my biology major and I created a career dream of helping missionaries with mental health issues. However my new and practical plan continued to fail year after year as no missionaries darkened my office door.

Finally, I gave away every book on missions that I owned to a colleague after a fire burned her entire library on missions. I gave up that missionary dream and set to work helping trauma victims as that was who was coming in my door. We had trauma from prisons, wars, terrorists, crimes, families, disasters, cults, and governments. Three months later, I noticed that three quarters of my appointments were with missionaries – all of them there for trauma recovery. I laughed and shook my head.

It was obvious that trauma always blocked the maturity process and that when trauma was resolved, people had some “making up” to do. Working at Shepherd’s House as part of the Life Model development team, I sequenced maturity tasks and development across the lifespan with particular attention to tasks and contributions by seniors. These elders comprised the fourth generation in the maturity matrix. In India they were called “parents to their commu-

nity.” Sequencing maturity tasks helped us answer what was missing and what to do next for the best “yield” from our counseling methods. By finding elders and community resources we were also able to help people mature after healing.

The second step for the Life Model was to sequence the trauma resolution process with the cooperation of Dr. Karl Lehman. Sequencing trauma resolution with the order in which the brain processes experience increased the yield from counseling. The Immanuel process that came out of sequencing trauma resolution proved useful for guidance, community life, group ministry, and many other applications besides healing. Although all the elements of the Immanuel process are found in other models for divine healing and therapy, sequencing saved effort, reduced pain, and helped people be more rested and joyful in the healing process. Increased resilience allowed more healing in the same amount of time and more maturity to develop afterward.

I wanted to help people become resilient folk who were glad to be alive. After the violence I witnessed growing up as a missionary’s child in Colombia during “La Violencia,” I wanted to see men (in particular) become good for the women and children around them. I was far too familiar with how people could spread misery and fear. After realizing that trauma propagates without any further training while the best of current recovery methods do not propagate at all without extensive training and supervision, I realized we are facing a global societal illness that is contagious and deadly. There is no known solution that can keep up with the propagation rate for trauma. Somehow the spread of trauma reminded me of rabies. Think of where we would be if Louis Pasteur had not invented a rabies vaccine for our dogs! Until Louis Pasteur, this plague spread everywhere. Now we can safely love our dogs because one person found a solution and many people helped it spread. My childhood dream was beginning to re-awaken.

The genius work of Dr. Allan Schore introduced me to joy as the basis for growing a

resilient brain and developing a great personal maturity. Joy created cozy belonging, friendships, endurance, improved health and creativity making us more effective at everything that mattered. The most dangerous people are those who have given up on joy. Low-joy environments breed problems: orphanages, prisons, disaster zones, and high-crime areas.

We all dream of making the world a better place, teaching the world to sing, or read, or smile again.

Joy, like trauma, was something with the potential to spread. Joy created trauma resistance and aided recovery. Deep inside, we all want to spread joy. My joy is not just about me but includes my environment. From the ancient wisdom literature of the Bible to current brain science, relational joy brings out the best in us.

My dream was reawakened. It was the same dream I had as a child, but the path I lived to find this “illness” was something I could never imagine. Sequencing how joyful relationship skills spread could produce something that spreads as readily as trauma. While therapists can teach relational skills as professionals, the yield is small considering the thousands of dollars and hours needed for one person to learn to be joyful from a highly trained profes-

sional. Perhaps if a self-propagating form of joy and healing could be developed and introduced as a normal part of the church, we could combat global results of trauma.

I am not the only one with a dream. You also have a dream that may have languished for years or been buried by practical demands. Perhaps this story has served to awaken your dream as well. In the end, the spread of all good things comes from the fabric of the dreams God is growing in each one of us. All our dreams are ways of bringing God’s joy and shalom. Our dreams die without joy and spring back to life when joy returns.

The king shall have joy in Your strength, O LORD; And in Your salvation how greatly shall he rejoice! You have given him his heart’s desire, And have not withheld the request of his lips.
Selah Psalms 21:1-2 NKJV

Find your dream again. Take off all the ways you imagined it would look and the roads you thought would take you there. We reach dreams our way by being strong but reach dreams God’s way by being weak. Perhaps we need a little healing for the pain that has been piled on our dreams and the hopelessness that inevitably follows. Take your dream back to God and see it again as God sees your dream today. Discover the dream alive in you.



My Dream

1. God gives us each a dream – all our dreams include spreading joy to others
2. We imagine how we can reach our dream but that road never works
3. We are profoundly hurt every time our dream is taken away, deferred, or defaced
4. Evil seeks to make the path to our dream as painful as possible
5. We avoid pain by changing or hiding the dream God gave us
6. We find our dream again
7. We remove our means of reaching the dream
8. We see our dream again as God sees it today
9. We smile on each other’s dreams

InterACT Letters

Election Results

Just received the results of the 2014 election and would like to have them posted in *InterACT*. A heartfelt thank you to all who voted. Please remember to keep all our leaders in prayer and to pray that members will continue to say "Yes" to God's call to lead ACT.

Many thanks.
Cheryl Marsh,
Chair, Nominating Committee.

Results of the 2014 Elections

President-elect: Nancy Morgan (2014-2020)

Secretary: Kris Sendlebach (2014-2017)

Board At-Large:

Stephen May (2014-2017)

Cathy MacDougall (2014-2017)

Nominating Committee: Kathleen Murphy

A Call For Help

Dear ACT Members:

Shirley Brummell and Susan TePas, Chairs of the Spiritual Life Committee, are in need of both a Sacristan and a Chair for Intercessors. They are asking for volunteers for the two positions. They can provide job descriptions.

Ideally, the sacristan would have some experience, but they can train someone who is willing to make a commitment to attending the International Conferences. Likewise, the Intercessor Chair should be able to attend the conferences as that person helps bless and cleanse the site. There are others who could do that if the person felt the call to be in charge/organize the team of intercessors for ACT.

If you are interested or know someone who might be interested, please contact Susan at TSTEPAS@aol.com, or Shirley at shirleybrummell@aol.com.

Thank you and Blessings,
Father Bob and the ExCom for the Spiritual Life Committee

Notes of Thanks

I enjoy the *InterACT* newsletter. You cover so many ACT members and make all so very special as our ACT organization truly is.

Sincerely,
Ann Marie Porta

Thank you so much for printing the talk I gave at the last ACT international meeting (2014 Spring Issue *InterACT*). Your enthusiasm has helped me decide to see if I can find a small group of people in a local church who would like to participate in the project I did for the men in prison. There is no reason why it wouldn't work on the outside. Please pray for me as I continue to serve the Lord.

Sincerely, Gail Paul

Ever since we started having the "Internet *InterACT*", I have thought about the idea of sharing it with friends and colleagues. Thank you for putting your foot to the pedal. There is another way of getting the word out: Click and drag the PDF icon to a new email, write a small info/encouraging paragraph to go with it, put as many names in the 'Bcc' line as you like, and hit the "send" button. (A little prayer to the Holy Spirit wouldn't hurt!) Bang, you have put the word out! That could even become a quarterly holy habit.

Thank you for the super job that you've been doing!

La Mesa Mike

Incredible issue of *InterACT* (2014 Spring Issue)!!!! What an effort of love for ACT and spreading the Word. Your energy will surely bring new members to ACT

With a huge thanks, love, peace & hope,
Royce Johnson

Corrections

In the spring issue of *InterACT*, on page 20, for the Word Gift Chair, please correct that and list Ann Arcieri as the Chair and Antoinette McDermott as the Assistant Chair.

Thank you.
Grace & Peace,
ShirleyBrummell

Robert Gale's email is incorrect in the 2014 Spring Issue of *InterACT*; it should be robertpgale@aol.com. I also noticed a few other emails that have changed: Janet Blaney's should be janetebaney@yahoo.com, and Marilyn Dolcetti's should be mjdolcetti@gmail.com. And Kris Sendlebach's should be fuzzilandcompany@gmail.com. Deb Kalinyak should be deborahkalinyak@gmail.com.

Thank you! ACT Office

Hi Mike,
Thank you for the 2014 InterACT Spring issue. One problem: I would be so appreciative....my husband's email is incorrect... under Nominations Committee Council of Specialty Groups Rep Robert Gale 2015 - his CORRECT email is: robertpgale@aol.com (the "p" was left out). Would you be good enough to correct it and reprint it so all are aware?

Thank you. Elaine Barstow Gale



InterACT

Published Quarterly by the Association of Christian Therapists (ACT)

An Interdisciplinary Fellowship of Christian Healthcare Professionals and Associates

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The vision of ACT is to be an international, ecumenical association of Christian healthcare professionals, clergy, and associates equipped and extending the healing presence, heart, and mind of Jesus Christ to their patients, clients, colleagues, and institutions, under the power and guidance the Holy Spirit.

The mission of ACT is to provide resources and support to enable healthcare professionals, clergy, and associates to: **1)** Personally experience the healing power of Jesus Christ; **2)** Integrate their professional skills, spiritual development, healing ministry, and theological understanding; and **3)** Extend the healing presence, heart, and mind of Jesus Christ through their work and ministry.

We invite your comments/suggestions, written thoughts, or submissions. We reserve the right to edit submitted articles without notice. Your name can be withheld by request in *InterACT*, but must be included with a contact phone or email when your article is submitted. We also request that a current digital “headshot” photo of you accompany your submission.

The next *InterACT* deadline is **July 14, 2014**, for the Fall 2014 issue.

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Editor's Note



Mike MacCarthy, InterACT Editor

I was hospitalized every year until age 20, and then, like a miracle, the violent asthma attacks stopped. Through it all, the doctors told me I might die, but I was too young to worry. About 10 years ago, an Atrial Fibrillation put me in the hospital. My doctor wanted to perform an ablation on my heart, which he represented as a low risk procedure, but did include the slight possibility of death. I was so hungry to be well that I once again said my prayers, thanked God for His blessings, and told the doctor to “get her done.”

He did and within weeks I was my old self.

Recently, I again went to the ER in an ambulance with another Atrial Fibrillation. The old ablation had grown back together, and I needed a second one. But now I was well into my 70s and knew the risk would be higher. This time I just might be saying good-bye to my wife and family for the last time. Once again, I thought about how much God loves me to have gifted me life for so long. I also considered how many times He has kept my body working to otherwise full perfection—86,440 seconds a day, 31,449, 600 a year, or 23,901,696,600 in my life and still counting. And that doesn't include all His other gifts. Thank you, God, for your incredible love and generosity. My mind boggles! And BTW, the procedure went well and I'm now feeling like my old ornery self.



Current *InterACT* Display Advertising Rates:

Rates for ACT Members:	1 Issue (3 months)	2 Issues (6 months)	4 Issues (12 months)
One-half page	\$200/Issue*	\$175/Issue	\$150/Issue
Full page	\$350/Issue	\$325/Issue	\$275/Issue

Notes:

1. Artwork for each ad is to be supplied by the ACT member in a timely manner.
2. All fees are payable in advance (make checks payable to ACT and forward to the office in Virginia). We accept credit cards.
3. Ad placement is at the discretion of the Editorial staff; preferred placement is not available at this time.



" I THE LORD AM YOUR HEALER "
Exodus 15:26

Association of Christian Therapists (ACT) - Hamilton Chapter Region 10
Invites you to the ninth celebration of the

White Mass

St. Gabriel's Church

2261 Parkway Dr. Burlington, ON L7P 1S9

Friday Dec.12, 2014, at 7:00 p.m.

Feast of Our Lady of Guadalupe



Patroness of ACT Region X Canada

Celebrant

Most Reverend Bishop Matthew Ustrzycki
Auxiliary Bishop Emeritus of Hamilton

Everyone is welcome

ACT especially invites Health Care Professionals,
Pastoral and Home Care Workers,
Clergy, Religious Counselors and the public to attend.

Refreshments and Video of Our Lady after Mass

Free will offering to cover expenses

For information call 905-335-6902



Association of Christian Therapist

An Interdisciplinary Fellowship of Christian Healthcare Professionals and Associates



ACT 2014 International Conference

Where God and Healthcare Meet

La Jolla Marriott Hotel

San Diego, CA

“Healthcare in a Multicultural Context:
Recognizing Jesus in the Other”

Dear ACT Member and Friend in Christ,

We are delighted to announce that Registration is now open for our upcoming International Conference: “Healthcare in a Multicultural Context: Recognizing Jesus in the Other.” An outstanding panel of speakers and an intriguing collection of workshops should find great interest for the attendees.

Please see the attached Registration Brochure with detailed information. You can print out the Registration Form and mail in OR new this year, is the ability to register Online! Simply go to the conference website, www.ACTHeals.org/IC.html and follow instructions to fill out the registration form and pay through PayPal to complete the transaction.

You will also receive a copy of this Registration Brochure in the mail in the upcoming weeks. Please feel free to forward this email and pass along the Brochure to colleagues and friends, who you think would benefit from attending the conference.

See you in Sunny California!

-ACT International Conference Committee



Association of Christian Therapists

An Interdisciplinary Fellowship of Christian Healthcare Professionals and Associates

2014 International Conference

Healthcare in a Multicultural Context: Recognizing Jesus in the Other

"Jesus himself came up and walked by their side...but something prevented them from recognizing him...he sat down at table with them. Taking the bread, he blessed, broke and gave it to them...at that moment their eyes were opened and they recognized him." Luke 24:15, 16, 30 & 31



September 18 – 21, 2014
San Diego Marriott La Jolla
La Jolla, CA

Register online!

See inside for registration details

www.ACTHeals.org/IC.html

General Information

Why A Conference Focusing on a multi-cultural approach to Healing?

Healing work requires creative, focused clinical interventions. This conference will focus on maximizing patient/client outcomes by engaging their personal and cultural strengths. Identifying and utilizing these strengths may aid the practitioner in achieving a more lasting resolution of a problem. Plenary speakers and presenters will provide insights into diverse cultures prominent in our country, as well as insights into the art of determining strengths in others.

The International Conference

The Conference is structured to provide opportunities for maximum learning and recharging of one's batteries, to renew and refresh friendships, and to create new friendships, with attendees who share professional and spiritual roles. It opens Thursday evening with an ecumenical healing service. Friday and Saturday provide a mixture of plenary presentations followed by processing time, speaker panel discussions, question and answer sessions, specialty group gatherings, workshops, opportunities for prayer, and liturgies. The Saturday afternoon Member Meeting is open to all attendees. Sunday is marked with closing liturgies. The conference ends after Sunday lunch.

ACT Pre-Conference, Thursday, September 18, 2014

For our 2014 International Pre-Conference we are pleased to present two passionate professionals, who are servants of those in most need of healing. Dr. Ben Keyes and Fr. Chris Crotty have a deep understanding of how healing comes through the love of God and seeing Jesus in the other. They will be presenting their experiences of healing with people from various cultural and faith traditions and the common thread of God's love in all of them.

Ben Keyes, PhD, EdD 9:00 AM – 12:00 PM

Dr. Keyes has started the Center for Trauma Studies at Regent University. One of their programs is to train graduate students to be first-responders in situations of natural disasters and/or man-made disasters – practical skills for the real world. Dr. Keyes' team hopes to deploy to Sudan in the summer semester to work with training local leaders in trauma and working with villagers in both Southern Sudan and Darfur. He hopes to report on his experiences. In a previous trip his team was amazed at how powerful the need and response was. Jesus Christ is very alive in third world nations, but the need for workers equipped with His heart and Word is so very great. As Christian therapists, Dr. Keyes sees that the calling often means providing a way for clients (and sometimes ourselves) to be positively reconciled with God. This comes from a deep place of love and respect for those we work with and those who allow us to share in their walk and journey. His favorite scripture comes from I John 4:8 "... for God is Love." He believes that we are called to learn how to love in all its many aspects and that life itself is the classroom in which to learn the lessons.

Father Christopher Crotty 1:30 PM – 4:30 PM

Fr. Crotty is a priest who seeks to know the true heart of Jesus. Reaching out to the prostitute, the person in the satanic rock band, and the alcoholic, he has a message from Christ that He loves you in the midst of your brokenness and sin! Prison work has been an outreach for some years as well. He is a priest for God to transform souls. His message: true healing comes from love and brokenness comes from a lack of love. For the past several years Fr. Crotty has promulgated the rich teachings on the Holy Spirit and healing on missions and conferences. He teaches nationwide on radio and other media resources. He will be sharing his many experiences of healing through God's love with people from varied social, faith and cultural traditions.

Association of Christian Therapists

ACT is a unique international organization nearing its 40th Anniversary of providing educational, spiritual and social benefits to Christian healthcare providers and healing ministry associates. ACT provides those involved in the healthcare fields and others an opportunity to join in the united effort of integrating spirituality with their professions under the guidance of Jesus Christ and The Holy Spirit. Utilizing resources of prayer, mentoring, education and training, ACT seeks to extend the healing presence, heart, and mind of Jesus Christ to colleagues, patients, clients and institutions. ACT invites like-minded men and women throughout the world to join us, to know and make known the healing love of Jesus Christ and the healing power of the Holy Spirit to those in need.

Music Ministry

Carl Granieri will again be providing the conference music, and will also be involved in the Saturday evening social gathering. He is a Brother in Christ and a professional musician of the highest caliber, as evidenced by numerous positive remarks on our conference evaluations last year. God allows his team, *Hearts Afire 4 God*, to offer upbeat welcome music, inspiring reverent traditional music, spirit filled and sensitive music for healing, and joyful Christian entertainment.



Saturday Evening Party

Let's dance all around the world! Let's dance as David danced with joy and praise. Let's dance to the great music of Carl Granieri, who we all enjoyed so much last year. Wearing a shirt, dress, or a costume from another country will even make the evening more festive!

Recently, the Los Angeles Times reported that dancing helps you stay healthy, think more clearly and live longer. Let's prove them right!

CEU's

CALIFORNIA-Counselors/Social Workers/Nurses

This Pre Conference and Conference meet the qualifications for 16 hours of continuing education credit for MFTs and LCSWs as required by the California Board of Behavioral Sciences (BBSE, PCE 742), and for RN by California Board of Registered Nursing (CEP 12192). For those attending Life in the Spirit Seminar or Listening in Healthcare workshop an additional 3 hours of Credit are possible according to professional discipline. EDUQUEST the California provider will charge a \$5 per CE at the conference and all those receiving credits must attend the entire conference and fill out a post test and evaluation.

CEU's are also approved by the FL Chapter of NASW for Clinical Social Workers (\$5/CEU). We are happy to report that we will again be offering CEU's for Psychologists and Mental Health Counselors (\$5/CEU). CME approval for Medical Doctors is still pending. Be sure to monitor our progress on the website, www.ACTHeals.org/IC.html, on expanding credits to members of other specialties and hours accepted.

Psychologists - Regent University is approved by the American Psychological Association to sponsor continuing education for psychologists. Regent University maintains responsibility for this program and its content. Sessions for which APA-approved hours will be awarded are identified on the program for this conference.

Counselors - Regent University is an NBCC-Approved Continuing Education Provider (ACEP) and may offer NBCC approved clock hours for events that meet NBCC requirements. Sessions for which NBCC approved clock hours will be awarded are identified in the program bulletin. The ACEP is solely responsible for all aspects of the program.

Accommodations & Travel Information

San Diego Marriott La Jolla

4240 La Jolla Village Drive, La Jolla, CA 92037
(858) 587-1414

The Marriott La Jolla is located just minutes from downtown, the airport, and the beaches of La Jolla. An extensive renovation boasts stunning guest rooms and a new restaurant and bar, Amuse, with an outdoor patio. For those driving to San Diego, the hotel is just a few blocks off of the freeway (I-5 or 805). San Diego is a favorite vacation for many, so those coming from out of town should consider extending their stay and enjoy some of the many treats of the region!

A special conference rate of \$139.00 is being offered to ACT conference attendees. Please reference that you are with ACT when contacting the hotel to be given that rate.

Room rates include complimentary breakfast. Lunch and Dinner may be purchased under the Meal Plan (which includes 3 lunches and 3 dinners) for only \$150! – see registration form. Enjoy the many benefits of the Meal Plan as meals together enhance hospitality and collegiate interaction, and the location provides easy movement from meals to meetings.

Guest rooms include complimentary internet and overnight parking is \$10.00 per vehicle. The hotel does not offer a shuttle service from the airport. Alternate transportation includes the Super Shuttle (800-974-8885) with a fee of \$25 USD (one way) or a taxi with an estimated fare of \$43 USD (one way).

Conference Workshops

For a full description of each workshop, abstract, and presenter biographic material, please visit www.ACTHeals.org/IC.html.

Friday, September 19

AM Sessions:

Listening in Healthcare Practice (Part 1 of 3)

Douglas Schoeninger, PhD and Denise Dolff, MA

Life in the Spirit Seminar (Part 1 of 3)

Sr. Betty Igo, Med, MSPC, SFP and Marilyn Dolcetti, LCSW

Afternoon Sessions:

Listening in Healthcare Practice (Part 2 of 3)

Douglas Schoeninger, PhD and Denise Dolff, MA

Living the Divine Will

Fr. Robert Sears, SJ, PhD

Spiritually—Integrated Healthcare that Respects ACT's Culture and the Client's Culture

Stephen C. Wise, LCPC and Irene C. Wise, PsyD Candidate

Walking with Multicultural Jesus

Sr. Maria Theresa Hronec, SSCM

Saturday, September 20

AM Sessions:

Life in the Spirit Seminar (Part 2 of 3)

Sr. Betty Igo, Med, MSPC, SFP and Marilyn Dolcetti, LCSW

Listening in Healthcare Practice (Part 3 of 3)

Douglas Schoeninger, PhD and Denise Dolff, MA

Afternoon Session I:

Life in the Spirit Seminar (Part 3 of 3)

Sr. Betty Igo, Med, MSPC, SFP and Marilyn Dolcetti, LCSW

Into My Arms Documentary

Julie Woodley, LMHC and George Delgado, MD

Inner Healing Prayer

Pastor Joe Johnson, DMin

Native American Healing Traditions

John David & Gaylene Gomez and Doug Schoeninger, PhD

Afternoon Session II:

Erasing Barriers Between You and Your Hispanic Patients

Nancy Morgan, LMFT, MPC and Guadalupe Cardona

Centrality of the Gospel Message

Fr. Christopher Crotty

Western Mystics, Indigenous People, and the Heart of Prayer

Djohariah Toor, LMFT and Austin Joyce, DMin

HEART Model Research shows Decrease in Dissociative Symptoms, Behavioral Dysfunction and a Positive Increase in Spiritual Well-Being and Resiliency in Four recent Studies

Ben Keyes, PhD, EdD

Conference Website



www.ACTHeals.org/IC.html

Please visit us at our website for more detailed and updated information such as preliminary conference schedule, extended speaker biographical material, abstracts of the plenary and workshop presentations. Be sure to check back often as new and updated material becomes available!

Invited Speakers

Pre-Conference

Ben Keyes, PhD, EdD

“Trauma in Multicultural Settings: Stories from a Well-Traveled Road”

Aside from his University duties as a Professor at Regent University, Dr. Keyes is a board member of Restoration Ministries, working with Human Trafficking and Prostitution; and Earth Charter U.S., working with Human Rights, Democracy and Peace, and the Environment. His specialties include Dissociative Disorders, Domestic Violence, Post Traumatic Stress Disorder, Trauma, Addictions- Substance and Sexual, Adolescents, and Christian Counseling with an emphasis on Inner Healing. Dr. Keyes will focus on his work with individuals and groups exploited and/or traumatized both in the US and Third World countries. http://www.regent.edu/acad/schcou/facultystaff/fac_bio/keyes.htm

~~~~~

**Father Christopher Crotty**

**“Ministering in a Multicultural Context where Christianity has been Marginalized”**

Father Chris grew up in San Francisco and served in the United States Navy as a Hospital Corpsman during the Persian Gulf War, and joined the Fathers of Mercy in 1995. After serving as an Assistant Pastor in Louisville, Kentucky, for two years, he was assigned to the Mission Band of the Fathers of Mercy. Fr. Crotty specializes in giving parish missions and retreats that focus on Inner/Spiritual Healing. He has a great affinity for troubled youth, “surfer dudes”, and gang members and has been involved in prison ministry and spiritual warfare. He also has an interest in the Early Fathers of the Church. Fr. Crotty will focus on his interventions with youth and young adults from varied populations. <http://www.comeholyspiritconferences.org/resources/our-speakers-present-a-past/6-rev-christopher-j-crotty-cpm.html>

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Conference

John David and Gaylene Gomez

“Seeing Jesus in Native American Culture, Spirituality and Healing Traditions”

Senior Pastors of the Jerusalem Center Church in Medford, Oregon, John (Apache) and Gaylene (Navajo), are Evangelists and Apostles to the Nations, continuing to connect believers from all Nations with open

doors to the heavenlies through the work of the Holy Spirit and to the Global Body of Christ especially remembering the Host People of the Land, sharing God’s Good News to All Tribes, All Nations, and All People. Pastors John David and Gaylene will focus on Native American healing traditions, practices, and ways of praying, most especially how they see Jesus revealing his presence and nature in Native culture and spirituality. They will provide a window into understanding Native American ways and values. <http://www.jerusalemcenter.us/#!about>

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**George Delgado, MD**

**Weaving Faith, Ethics and Professional Autonomy into Patient/Client interaction”**

Dr. Delgado is a physician devoted to providing Christian holistic family medical care to the San Diego community. He is the medical director of Culture of Life Family Health Services ([www.colfs.org](http://www.colfs.org)) and a regional medical director with the Elizabeth Hospice. He practices family medicine, is board certified in family medicine and hospice and palliative medicine, and is also a Voluntary Associate Clinical Professor at UCSD School of Medicine. Dr. Delgado will focus on his work treating multicultural patients in the context of his faith and the ethical principle of professional autonomy and integrity. <http://www.scripps.org/physicians/3917-george-delgado-md>

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Jung Min Choi, PhD

“From Humanitarianism to Accompaniment: Confirming the Other as the Basis to Peace and Justice”

Jung Min Choi (Ph.D.) is Associate Professor of Sociology at San Diego State University (SDSU). He has delivered numerous lectures nationally and internationally (Germany, Mexico, Colombia, Guatemala, and Cyprus) on humanism, globalization, democracy, and equality. He has been the recipient of multiple university-wide teaching awards at SDSU, including the prestigious Quest for the Best Faculty award. He has published extensively on the topic of social inequality, including writings on race and racism, violence of culture, the role of schools in reproducing inequality, unethical nature of neoliberalism and globalization, and multicultural identity. At this time, he is writing a book on a new vision for schooling in the 21st century. His current research project involves a pilot study in Saint Mark, Grenada with respect to community-based approach to preventative health care. More information at: <http://cal.sdsu.edu/faculty/>

Conference Prayer

Dear Father God, we are truly blessed to come to you with open hearts. We thank you for the gift of your love, the gift of life and health but most of all we thank you for the gift of your Holy Spirit working through ACT!

Lord we are expectant as we come to you seeking harmony and your guidance to be your instruments in addressing your concerns in Healthcare. Your scripture states that, “if two of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:19,20)

We pray that your presence at this conference will enable healing, renewal, enlightenment and transformation. We pray that the vision of seeing Jesus in the other will be achieved and that your will be accomplished! This is our prayer in Jesus’ name.

Amen! Amen! And Amen!





2014 ACT International Conference Registration-Deadline September 8, 2014

2 Ways to Register for Conference:

1. Register online, follow the two-step process and pay using PayPal!
Go to www.actheals.org/register.html for easy instructions.

OR

2. Fill out this form, enclose your check (made payable to "ACT") and send both to:
ACT National Office, 6728 Old McLean Village Dr., McLean, VA 22101

Early Registration Discount! Must be completed online or hard copy received at ACT Office no later than August 20th.

Please type or print clearly

Yes, This is my first ACT International Conference

Full Name: _____ Name on Badge: _____

Email: _____ Region: _____

Specialty Group Preference: (circle only one):
Allied Health Associates Clergy & Religious Nurses Pastoral Care
Psychotherapists Physicians/Dentists/Chiropractors/Healthcare Practitioners

Address: _____ City: _____ State: _____ Zip: _____

Home Phone: _____ Work Phone: _____ Fax: _____

CEU's

Yes! I am interested in Continuing Education Units

Pre-Conference and International Conference Package:

	SAVE \$60	By August 20	After August 20
ACT Member		\$335	\$380
ACT Student Member		\$180	\$225
Non-Member		\$400	\$445

Meal Plan (6 meals: 3 dinners: Thurs/Fri/Sat & 3 lunches: Fri/Sat/Sun)

All attendees	\$150	**Great Deal!**
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Pre-Conference Workshops ONLY (Thursday 8:30 am - 4:30 pm)

	By August 20	After August 20
ACT Member	\$120	\$140
ACT Student Member	\$60	\$80
Non-Member	\$140	\$160

International Conference ONLY (Thursday afternoon- Sunday Afternoon)

	By August 20	After August 20
ACT Member	\$240	\$265
ACT Student Member	\$145	\$170
Non-Member	\$285	\$310

Conference Scholarship Fund

Yes! I would like to make a donation of \$ _____

Total Enclosed: (US Dollars via Checks Only) \$ _____

REGISTRATION DEADLINE: September 8, 2014.

After September 8, 2014 you will need to register on-site. Member rates are offered to current 2014 dues paid members of ACT.

Refunds and Cancellations

All cancellations must be made in writing. Written cancellations before September 5, 2014 are subject to a \$50 processing fee. Refunds are not possible after September 5, 2014 except for emergencies. All refunds will be processed after the meeting. ACT reserves the right to cancel any event due to lack of enrollment or other factors.

Office Use Only:

Chk# _____

Date Rc'vd _____

Amount \$ _____



Association of Christian Therapists

An Interdisciplinary Fellowship of Christian Healthcare Professionals and Associates

- Feel like something is missing from your professional life?
- Feel like you are alone in trying to live your Christian beliefs in today's healthcare marketplace?
- Are you weary and in need of Jesus' healing touch?
- ACT would like to hear the words in your heart
- Come to our International Conference in La Jolla, CA, September 18-21, 2014

Who is ACT?

- The Association of Christian Therapists (ACT) is unique in integrating healthcare practice, spiritual growth, healing ministry and theology as it relates to healthcare professions.
- ACT recognizes that men and women in all the healthcare disciplines and healing ministries are in need of Jesus' healing touch to live this integration and bring it back to their professions, practices and ministries.
- ACT provides support, empowerment and witness necessary to live this integration.
- ACT has been providing annual conferences for the better part of four decades offering attendees instruction, healing, fellowship, and spirituality. Attendees learn to be healers with the heart of Jesus.
- The goal of the conference is to renew (or refresh) and equip attendees to be the healing presence of Jesus Christ in their workplace.
- ACT invites like-minded men and women throughout the world to join us, to know and make known the healing love of Jesus Christ, and the healing power of the Holy Spirit to those in need.

Ephesians 3:20-21. "Now to him who is able to accomplish far more than all we ask or imagine, by the power at work within us, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen"